THE

MONTHLY JOURNAL.

VOL. II.] BOSTON, JUNE, 1861. [No. 6.

THE DOCTRINE OF PREDESTINATION.

"And we know that all things work together for good to them that love God; to them who are the called according to his purpose.

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren.

"Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."

THE Calvinistic doctrine of election, predestination, or decrees, is of all others, perhaps, the one most shocking to common sense and the natural feelings of justice and humanity.

This doctrine, as stated in the Westminster Assembly's Confession, is briefly this: "By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death. These angels and men, thus predestinated and fore-ordained, are particularly and unchangeably designed; and their number is so certain and definite, that it cannot be either increased or diminished. Those of

mankind who are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto; and all to the praise of his glorious grace. As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, fore-ordained all the means thereunto. Wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ, by his spirit working in due season; and justified, adopted, sanctified, and kept by his power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only: the rest of mankind God was pleased, — according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, — for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sins, to the praise of his glorious justice."

This is the Calvinistic doctrine of election, according to the book which is the creed of the Presbyterian Church of the United States. It is perfectly plain and intelligible. God has made some men to be saved, and others he has made to be lost, without the least reference to personal merit on either part.

This doctrine, as we have said, is the most obnoxious one in the whole range of Orthodoxy. It contradicts all that we know of God and of man. It overthrows, with a single blow, man's virtue and God's goodness. It opposes the revelation in Christ even more than the revelation in

nature. The God whom Christ reveals is not one who creates souls in order to damn them for ever: the heaven which Christ reveals is not one which comes to us without any effort of our own. This Calvinistic doctrine is more shocking to Christianity than it is to common sense.

Moreover, it is a doctrine which scarcely any one will admit that he believes. It stands in the creeds, but it does not stand in the living faith, of Orthodox Christians. Their position to this doctrine is peculiar. They cannot believe it; but neither can they get away from it. It shocks all their sentiments of honor and justice; and yet they do not know how to escape from the merciless logic which holds them fast to this doctrine with links of iron: for, when we start from certain assumptions, it seems quite impossible to avoid this conclusion. There seems, also, something in the New Testament in favor of this doctrine, especially in the Epistle to the Romans.

And I suppose that there is scarcely any thinking person who has not, at some period, been disposed to believe in necessity, in fate, or in predestination. These systems are so fruitful in explanations, they make every thing so very simple, it is so easy a way to solve a problem, this (of omitting the facts on one side), that one is very apt, some time or other, to adopt it.

And, besides, the fact that such a doctrine should have been held by such multitudes and by so many distinguished thinkers, notwithstanding the terrible objections to it, shows that it has its root in something true and real. It is, therefore, a question worthy our consideration, and one to be considered positively rather than negatively. The doctrine of election, in its common, Calvinistic form, is not worth refuting; it refutes itself: but it is worth while to ask what doctrine of election is true, and is taught in the Bible.

It is quite certain that the Calvinistic doctrine of election follows inevitably from the Calvinistic doctrine of total depravity. For, if man is totally depraved, he has no power of willing to do, or indeed of wishing to do, one good thing. He can neither convert himself, nor begin to convert himself, nor make the least preparation toward his own conversion. Then it follows that God must do all this; and then it also follows that the reason why he does this for some, and not for others, lies in his own choice. It cannot lie in any superior goodness of theirs; since, all being totally depraved, none have any goodness at all. And the reason why some are not converted and saved is, not that they are any worse than the others, but merely that God does not choose them.

Perhaps it may be said, that though men are all totally depraved, and incapable of taking the initiative in their own conversion, yet that the doctrine of election does not follow from this; the reason why some are taken, and others left, being this, — that some accept, and others refuse, the offer of salvation. God offers to convert all; but men are free to accept or decline this offer. Consequently, though totally depraved, and incapable of originating their own salvation, it is they, and not God, who finally determine whether they shall be saved or not.

But, in reply to this, we ask, If man is totally depraved, how can he have the power of choosing good, rather than evil, when good is offered him? The being totally depraved must always choose evil rather than good. He must be changed by a divine power before he can prefer good to evil; and then the reason why one is changed, and not another, must be referred, as before, to the divine decree.

Now, what is the precise point, in the Calvinistic doctrine of predestination, which offends our reason and justice?

The point lies here: First, that it makes God an arbitrary being; second, that it deprives man of morality. Heaven and hell are regarded as the place of reward and of punishment; and yet they are assigned without reference to merit or demerit. This destroys the moral character of man; making his destiny the result of fate, not of freedom. It also makes God an *arbitrary* being in relation to individuals; *despotic*, since he governs not according to any published law; and infinitely *cruel*, since he creates some souls in order to torment them for ever. These are the terrible objections which make the Calvinistic doctrine of election impossible, and sweep away with it the doctrine of total depravity.

But granting that man is not totally depraved; that, in his worst estate, he has within him a power of freedom which is a divine and holy faculty; that it depends on himself whether he accept or refuse truth and good: is it not also true, that he is a creature of destiny? It is so true, that we may well say that two-thirds of our lives are determined for us by God's will, without any choice of our own.

Every man is the result of three factors. His character, good or evil, may all be traced back to three sources. I know that you cannot distinguish these threads from each other in the well-woven web. So, too, when you are floating on the current of the Mississippi, with the cotton-tree forests of Missouri on the one hand, and the cane-brakes of Kentucky on the other, you cannot tell which part of the vast volume of water beneath you came from the Ohio, which from the Missouri, and which from the Upper Mississippi; but from one or the other you know that it all came. So, from three great rivers, the tide of character pours into our life. These three are organization, circumstance, and freedom. One part of our

character comes from our organization; another part, from outward circumstances; and yet another, from our own free choice. But these three are woven solidly together into a thick texture of habit. Let us trace them back a little, and see how they come.

1. We did not create our own special organization. No faculty or quality of our brain is any work of ours: it came to us from behind, through many generations of ancestors; not accidental, but according to law, yet not without a divine purpose. Fearfully and wonderfully are we made, — made units, each with a character of his own; each intended to be the same individual for ever, to fill a place and do a work of his own through the ages of eternity. From this our special organization we can never get away. It may be strengthened or weakened by fidelity or neglect; but such as it is, such it will be, to its smallest fibre, for ever. So we must judge from that divine law of individual existence which pervades all nature. For, otherwise, persons and things would lose their identity; otherwise, we should cease to be ourselves: and this would be equivalent to being annihilated, and having some other being made in our place.

All that part of human goodness or human depravity which comes from organization, comes by God's foreknowledge, and is a part of his decree. For this goodness we deserve no credit; for this depravity we are not responsible.

Some persons are by disposition sweet and tender; some are by disposition sympathizing and generous; some are always cheerful, hopeful, confiding. This is all very beautiful: it is God's gift in order to bless our life; something to be thankful for, whether possessed by ourselves or by others. But it is not virtue; there is no merit in it: it is simply a gift of God.

So, on the other hand, there are those whose temperaments and dispositions are sour, perverse, crabbed, anxious, desponding, suspicious, egotistical, passionate, bitter. There is no guilt in being born with such a temper as this, any more than in being born with a black skin or a crooked back. Such a temperament, though a depravity and a misfortune, is neither guilt nor accident. It comes in God's providence, and must mean something. It is the peculiar trial which God has seen fit to send us, and indicates the peculiar work which he means for us to do. It is a cross *within* the soul, — a cross to which the *soul* is nailed, not the body. While we resist this evil tendency, the evil words and acts which it prompts are not ours: we can say, "It is not I that do it, but sin that dwells in me." It is only when we *yield* to the evil tendency, justify it, excuse it, and make it ours, that we become responsible for it, and are guilty of the act.

Now, this organization and temperament of yours, with all its treasures of good or tendencies of evil, God foreknew. In his infinite wisdom and perfect knowledge, he foresaw all the good and evil that could ever come from it. Perfect wisdom, goodness, and power, ordained, before the foundation of the world, that you should have just such a disposition, just such an organization of soul and body, as you have. Then it was best that it should be so. Then, if you co-operate with God, the greatest good possible can come from this arrangement. The sin that dwells in you, the vice of your temperament, the black drop of blood, can serve the vast plan of the universe better than if you had the spirit of a seraph or the brain of an archangel. It only needs that you should be willing to work with God, in the place, in the way, with the instrument, which he ordains.

2. For Paul says, "Whom he did foreknow, them also he did predestinate to be conformed to the image of his Son,

that he might be the first-born among many brethren." But God foreknew each of us when he created us; he foreknew us with all our good and our evil: therefore he predestined each of us, with our good and evil, to be conformed to the image of his Son. For this end, an education was necessary; and an education has been determined. Every human being is educated by the circumstances under which he is born, — circumstances over which he has no control. He is born now and not then, here and not there, because God has so decreed. He is born in Africa or in New England not by any will of his. If he receives an African education, and is taught to rob and murder, he is not to blame for that, nor will God hold him responsible for it. If he receives a New-England education, and is taught industry, honesty, intelligence, he deserves no credit for it: it is no merit of his.

If he is born in Thibet, he must be a Buddhist; if in India, a Brahmin; if in Turkey, a Mohammedan; if in Italy, a Roman Catholic; if in some parts of New England, a Calvinist; if in other parts, a Unitarian. Then God has determined that he should be born into this or that order of civilization and opinion. God will never punish him for being born a Buddhist; for he meant that he should be one. By sending him into the world then and there, he showed that he meant it. God educates the Buddhist by Buddhism, and the Catholic by Romanism; fitting them thereby for something better. All he demands is that they should be faithful to their light, and ready for more; that they should co-operate with him in his work of education, and so be ready for his call up to a higher truth.

3. Sooner or later, also, this call comes. It comes from God. It is a call to a higher truth. "Whom he did predestinate, them he also called." The apostle here uses, throughout, the *past* time, although he is speaking of things

which are yet to happen. He speaks of the glory of the saints as being past, just as much as God's foreknowledge of them. That which God has determined to do, he regards as already done. They are already glorified in Christ. Thus even those who have never heard of Christ are to be called in him; and so he speaks of them as already called.

This call, or voice of truth speaking to the soul, is something which we cannot procure for ourselves. This also comes to us not in consequence of any works or merit of ours. The Jews to whom Jesus preached did not deserve that privilege by any special merit of theirs. We, who are born with the Bible in our hands, have not deserved it more than those in the middle of China, who have never heard it. God sends his truth to one nation or another, to one individual or another, according to an order of his own, and not according to any merit of theirs.

There comes a time in which God calls us. But this call is not an outward call: it is an inward call; a call heard in the soul, — heard by the inward heart. Sometimes it is more distinct, at others less so. But it is always a call to come to him; an invitation to come, and be near him; to love him, and be loved by him. It is a call to be pardoned and saved from sin, and blessed with his divine love and care.

Little Samuel heard this call; and it was so distinct, that he thought it came through his outward ears, and that it was uttered by Eli. "Here am I; for thou *didst* call me." We often think, in like manner, that it is a human voice, a human love, which seems so sweet; but it is God, who is tenderly drawing us to himself by the instrumentality of man.

Agrippa was called when he said to Paul, "Almost thou persuadest me to be a Christian." Pilate was called when

he wished to let Jesus go, but was afraid. The young man was called whom Jesus told to "sell all, and give to the poor, and come, follow him," and he wanted to go. According to Milton, even Satan himself was called when he saw Eve in the garden:—

> "Her heavenly form
> Angelic, but more soft and feminine,
> Her graceful innocence, her every air
> Of gesture or least action, overawed
> His malice, and with rapine sweet bereaved
> His fierceness of the fierce intent it brought.
> That space the Evil One abstracted stood
> From his own evil, and, for the time, remained
> Stupidly good; of enmity disarmed,
> Of guile, of hate, of envy, of revenge."

God spoke to his heart by the innocence of Eve. So the innocence and helplessness of a child have spoken to the heart of robbers or murderers, and stayed the uplifted hand.

Here begins freedom; here, with freedom, begins responsibility. "Choose, this day, whom you will serve."

"Whom he called, them he justified." When God calls us, and we hear his call, our justification follows of necessity. This word JUSTIFIED is the Jewish term for forgiveness, or reconciliation. It means that our souls are brought into harmony with God. We are put in tune. We are at peace with him. The discordant element is removed. That is the entire meaning of this hard and cold theological term. The term is hard and cold, but the meaning sweet and tender. God makes us at one with him. He makes our soul full of humility, charity, honorable purpose, generous determination. We are ready to be *true*, if we die for it. We are quite capable of self-sacrifice. Every one of us has known such holy hours, when God spoke, not to our ear, nor to our mind, but to

our heart, and made us believe with our heart. We were like little children then. We did not think of saying, "*Now I am justified*," "Now my sins are pardoned for Christ's sake;" but they were pardoned, in the only way in which God ever pardons sin, — by lifting us out of it. Over and over again, God has pardoned us, has justified us, has reconciled us to himself. We remember those holy, happy hours. We remember the serious conversation, beneath the eternal stars or by the calm moonlight, with some friend, with whom we talked of the highest truth. How insipid seemed the temptations of earth then! how poor its allurements!

"And whom he justified, them he also glorified." This glory is commonly referred to final glory in heaven; but it also refers to the present. Here Paul applies it to those Christians whom he is speaking to. "God has glorified them." Elsewhere he says, "We all, as in a glass beholding the glory of the Lord, are changed into the same image from glory to glory." Jesus says, "The glory which thou gavest me I have given them." This glory is the radiance of goodness, the effulgent light of serene faith, the transfiguration of a noble purpose. A man who is at peace with God has a noble, calm, and strong expression. This must have struck the early Christians very much, — this light shining in each other's faces, — this majestic serenity and composure in the midst of trial. It was like the glory which shone from the face of Moses on Mount Horeb, and which surrounded Christ on the Mount of Transfiguration.

Have we not often seen this? This glory is from God. It is the seal he sets to goodness. It is his stamp, his image and superscription. We may not call it by this name; but it is the true halo around the head, the true diadem on the brow, the aureola around the form. It is the shining

light of goodness, and makes itself to be seen and felt wherever goodness goes. This beautifies aged and wrinkled brows, gives dignity to the form bent with years, makes harsh features beam with the light of love and truth, and causes the homely and the coarse face to be at last more interesting and attractive than Grecian features cut like marble, and a complexion fair as snow, when features and complexion are hard as one, and cold as the other.

In this enumeration, it was the object of the apostle to encourage the disciples, by showing what God has done for them in the past and present. He had, in his divine foreknowledge of what he meant them to be, given them their organization, and moulded their character. He had destined them to a work, and he educated them for it by the needful influences. When the right time came, he *called* them by the Spirit in their hearts. The still small voice of Divine Love gave them a calm inward peace and joy: they were *justified*. And this resulted in faith, power, freedom, courage, generous self-forgetfulness, fidelity to duty, which spread a glory round their way, and beamed as a light in their every look and word.

All this was God's work. What was theirs? To accept the office, to hear the call, to receive the influx, to obey the inspiration. All the way through, they must freely concur in the work, and do their part constantly. They were to give diligence to make their calling and election sure.

We now see what Paul meant by election, and how different it was from the Calvinistic doctrine. The present *call* which we feel in our hearts is not a transient, accidental thing, but is connected with a preparation made in the past, and a purpose intended in the future. It was according to his purpose that he called us. All things will

work for our good. There is a meaning in all of our life. We are not left to chance in the outer world, nor to our own unaided will in the inner world. God works in us, with us, and around us, and all for our good; the assurance of which is, that we have heard in our heart his voice calling us.

Paul's view does not make God arbitrary, — making some men for heaven, and others for hell, with no reason but that he chooses it. But he is a wise Creator, who has always a purpose, and makes every soul for a special end, and surrounds it with special influences, and calls it at the right time, and then aids it by all that happens to it. He arranges all things according to an order: some are made for one work, and some for another; but every one who hears God's call may know from this that he is intended to be conformed to Christ's image, and to be his brother and helper in the field of life. He is to be justified, saved from his evil, filled with the calm power of truth, and made mighty in love. He has a place prepared for him, a work given him, a nature and organization made for it, an outward influence educating him to it. The sum and result of it is, that we are not obliged to work out our salvation by our own unaided strength; but "all things work together for good to those who love God." We work not the less, but the more, for this. This mighty aid is a mighty encouragement. Work out your own salvation with fear and trembling, with awe and reverence; since God works in you.

CHURCH MUSIC.

A HINT TO CONGREGATIONS AND TO SINGERS.

We are often tempted to ask, "What is the meaning and use of music in our churches?" Were we to yield to the temptation, probably a variety of answers would be returned; but we doubt whether any considerable number of voices would declare in favor of the utterance of devotion, or the awakening of religious sentiments in the hearts of the congregation. As this is a subject that has a certain kind of interest for all of us, a few remarks may be in place in a journal whose purpose is to promote the usefulness of the denomination to which it belongs.

A few years ago, we were attracted to one of our metropolitan churches on the occasion of Good Friday, — a season that might be kept to advantage by a more general observance of it, even among the descendants of the Puritans. We make it a rule invariably to be punctual at church; and, on this occasion, we committed no breach of that principle, but reached the seat assigned to us, before the minister appeared. Soon after, the organ commenced; and, as we were composing ourselves to the melodious influence, two gentlemen sitting near, very likely trustees of the society, began to whisper, in tones so audible, that it was easy for any who sat in the neighborhood to perceive that the subject of their conversation had not the slightest connection with the occasion or the place. Of course, the parties themselves were unconscious of the offence they were committing against good manners, to say nothing of the breach of reverence they were guilty of. But they completely spoiled the effect of the music by their talk. It was impossible for the strains of the one to pass into the ear, without the discordant tones of the other mingling

with it: so that a service which should have soothed the feelings, and inspired the mind with devout thoughts, was lost entirely upon one, at least, of the congregation.

This is an incident expressive of a general heedlessness and indifference: for how universal it is, especially in our congregational "meeting-houses," for the organ to commence before the people have gathered there! and during the whole "voluntary," as it is called, there is a continuous opening and shutting of doors and trampling of feet, and even audible talking from old and young, as though the service of worship had not already begun, and as if the music were designed to pass away the time, and conceal what might else become, to sensitive people, the awkward publicity of entering the sanctuary. From the habitual tardiness of many persons, and the confusion they make in this way, it is not to be presumed that they attach any religious significancy to the organ-strains that would otherwise seem to be intended to call home the thoughts, to chasten the feelings, and "swell the notes of praise" in the hearts of a listening congregation. We are aware that not everybody can have what is called "an ear for music;" but there should certainly be enough of the harmony of good sense among our people to prevent such gross breaches of propriety: and might not a conscientious acquiescence in the proprieties of the occasion seem to prepare all of us for a gradual revelation of the solemn beauty of this peculiar form of aspiration and praise?

A great deal has been written on the question, whether the singing in our churches should be the act of the congregation, or of a choir expressly arranged for that purpose. For ourselves, we are not wedded to either practice exclusively, to the prejudice of the other. We have listened to choir-singing, whose harmonies have moved us with inexpressible delight; and we have turned away,

feeling our hearts made better by the service. We have also joined in singing with the congregation, when the music and the praise have been unexceptionable. There are some hymns that seem to indicate, by the sentiments they embody, the appropriate method of musical utterance; some that belong to the whole congregation; while others are rather a lyrical appeal to the assembled audience. It would be impracticable always to conform to such indications. We are obliged to forego the gratification of perfect fitness and harmony in this relation. But, whichever method be adopted, a great deal depends upon the taste of selection, and much upon the adaptation of the tune to the sentiments and the words. We have heard many a beautiful hymn spoiled by the attempt to sing it. It may be also a heresy of our own; but it is our decided conviction, that not one-twentieth part of all the hymns in our selections are proper for singing, or ever can be sung in an agreeable manner, so as to leave a grateful impression on the congregation. There is no music in them; they did not come from the hearts, but from the heads, of their authors; they are logical and theological; they are didactic and homiletic, not lyrical and devotional. They do not appeal to the soul of the worshipper like a whisper from the other world.

But however this may be, and whatever the method adopted for singing, it should always accord with a certain fitness of things, and carefully avoid every thing like incongruity. For instance: if there should be a choir, the members of it ought to be something better than mere hirelings, and be inspired with some motive in harmony with their office and position in the house of worship. They should, for the time at least, make consciously a part of the congregation, and feel that they are as much the tongue of those who have gathered there as he whose duty

it is to give voice to the spirit of prayer before the altar. A similar remark will apply to a volunteer choir, whose members undertake to sing the devotions of the sanctuary. We know not how it has come to pass, but so it is, that the choirs in our churches are notoriously neglectful of the decencies of public worship. We have been shocked by their frequent irreverence, by their neglect of preparation in the details of the service they are set apart to render, by their turning over of leaves at an inappropriate time, by talking and laughing, as though they were only spectators of an indifferent ceremony, and had no need of prayer themselves.

This, however, is a little aside. We were speaking of music. If it is a choir, professional or voluntary, there is a fitness of things to be observed, or all the good influence will be lost. The voices should be suited to the capacity of the place. Hamlet's advice to the players might be applied, in some of its particulars, to singers, especially in church. A volume that might be appropriate and essential in the opera-house is seldom or never fitting in the house of prayer and praise; and yet we frequently are horrified by "pealing anthems" that almost threaten to verify the miracle of the rams'-horns before the walls of Jericho. The ambition of the singers should be chastened, that they may rightly estimate the demands of the occasion, and the limitations of their own capacity. Let not enthusiasm on the subject of music, and fresh remembrance of the reigning prima donna, persuade any to imagine that it is necessary or becoming for them to attempt any display of vocal gymnastics in the Sunday service of religion. Such things are always an offence: yet they are attempted every week in some of our New-England congregational choirs, where the want of musical genius and the absence of cultivated taste render the

attempts at singing wholly ridiculous; and ministers and congregations bear the burden and the shame, without so much as a gentle protest. We are persuaded that singing is a more difficult accomplishment than our social customs would seem to indicate; and we know that church-music is the most difficult part of the service to arrange. We are delighted when we find a choir that understands its vocation; and we have been gratified, infrequently it is true, with congregational singing. But, whichever method is adopted, it should be maintained with proper regard to the place, the occasion, and the parties engaged in it, and not be deemed a mere interlude to relieve the tedium of a seventh-day formality. It were better to reform it altogether, even to the extent of the utter exclusion of music from the service of the church, if it cannot be made subordinate to reverence, to devotion, to Christian faith and piety.

A HARD-WORKING MINISTER.

Bloomington, Ind., May 16, 1861.

Rev. James F. Clarke.

Dear Brother, — I may well feel ashamed of myself in neglecting so long to write to you. Perhaps, when I inform you of the amount of things I am doing, you may forgive me. When I returned last fall from New England, I found one of my children suffering from fever. Then I had broken up housekeeping, and winter was approaching, while I had no settled home. The pressure of friends became strong; and I abandoned for the time all idea of moving East, and declined the kind invitation of the church in Toledo to spend a month with them. I owned a house in this town, which, as it had been rented

four years, greatly needed repairs. I settled here, and have tried to make it comfortable. I opened at once a law-office. In this I have, thus far, done tolerably well. I think I have paid the expenses of living ever since I came here. This, in the slow-moving business of the law, is doing well in a new place. Our State University is here; and, as our law-professor was absent most of the winter by sickness in his family, I taught the law-class for him. The disciples' churches are numerous in this county. I attended the one in this town. Its minister knew my movements in the fall, treated me well, and asked me to preach for him frequently. The church then applied to me to preach for them on Sundays. This I agreed to do, not promising them any proper pastoral oversight. They pay me five dollars for each Sunday. This is only a temporary arrangement till they can get a pastor; but it works very well, and their means are just now too low to support a minister. The congregation is really large, and I address about two hundred and fifty persons each Sunday. Between law-practice and this, you may suppose I am busy enough to form some excuse for not writing. As the Republican victory occurred in the fall, and I had been a very active canvasser two years ago, I applied for office, and received a very strong recommendation for the consulship at Belfast, Ireland, from our whole Republican Legislature; but I suppose I have not been successful, as I have heard nothing from it.

I have, upon the whole, I think, been as useful the last six months as I ever was in the same time before. With the professors of the State University here I am on excellent terms, and frequently lecture for them on Sunday.

There is, indeed, one serious drawback. To carry on two professions, the law and the ministry, is too heavy a tax on the mind; and I do not think that they could permanently

work together. Then I hardly can yet feel that I am really known among the Unitarians. Yet I think I did right, on the whole, in not pushing further at present for an Eastern settlement. I should have been leaving a country where I had made a character and name, in despite of opposition; and have been going where I was utterly unknown, and where many were competing for any little church found vacant. I have now a comfortable home: my family are well. I can be absent a month without much loss; and if you wish me in the ministry fully, and a church is vacant, I can supply it. During the winter, I was written to by the Unitarian church in Toronto to visit them. My family opposed my leaving home then, in the depth of winter; and while I delayed, waiting till spring might open, another man entered in, and made a settlement there. I somewhat regret this; for I think, that, in many respects, Toronto would have been suitable to me, although the salary was not much object. Tell my friend Fox that I diligently distributed the parcel of tracts I brought with me, by giving them to my acquaintances, ministers, among the reformers.

In this region of country, Unitarianism does not hurt me any among the people of the reformers; for they are mostly from Kentucky converts, made under Barton Stone.

You may well suppose that I am not idle in our great national struggle. I am making speeches over the county, for volunteers. I speak at one village this evening, We have sent off one company, and are filling up a second. I have been all winter without any papers or *news* from your office. Please put my address on file, that I may get a paper occasionally. Ask friend Fox to send my address to Rev. Mr. Reed of the "Register."

I am yours, JOHN YOUNG.

LETTER FROM REV. STARR KING.

San Francisco, May 1, 1861.

To the Secretary of the Unitarian Association: —

A year ago, after a residence of a week in San Francisco, I wrote a note, by Pony Express, to convey the greeting of our lone society, on this Western edge of Zion, to the brethren and friends at the annual Unitarian festival in Boston. In that note, I made a short pledge for the parish here, that they were ready to work with their new and half-missionary minister, for the good of the cause, to the extent of their ability. How well they have redeemed that pledge, in those respects that can be reported in figures, you must let me tell you in a few lines now. I thought it possible, a year ago, that I should be with you again this year, at the annual festival, as a Boston minister, and perhaps say a few words in behalf of California; but, as I cannot join you in the flesh, the noble assembly may be willing to receive a few words by epistle.

The society here, a year ago, was burdened with debt. The amount was supposed to be fourteen thousand dollars (none of it bearing less than twelve per cent interest); and it was so represented to me in the invitation. But I was assured, that, in addition to the heavily increased annual expenses which my acceptance of their call would impose on the parish, they could pay the debt in two years. It did not seem to me to be possible; but I hoped, trusted, and came.

Our church of a hundred and seventy pews was well filled at once. I say nothing of crowded congregations, often filling the aisles, and overflowing the capacity of the house. Such demonstrations, like fat on a frame, are not always signs of muscular and vital vigor.

I desired rather to see the parish interested in good objects, and making steady advance in relieving itself from "*bonds.*" We organized very soon a plan for quarterly charitable contributions for good objects in the city, as well as a meeting every week for religious instruction; and we kept our eye on the debt.

But the more we studied it, and tried to get rid of it, the more it determined to hold on. Pretty soon, we found that it was *sixteen thousand dollars;* and even then it had not shown all its coil. We seemed to be like Laocoön among the serpents. I doubted if there was any end to the folds.

Last Sunday (April 28) was the anniversary of my arrival in the city. I was to preach an anniversary sermon; and, on Saturday, the trustees sent me word that *the whole weight was lifted off.*

They had promised me that the debt should be paid in two years, supposing it to be fourteen thousand dollars. It turned out that the parish owed, on the 1st of May, 1860, an amount unknown even to the Trustees, — an amount little less than *twenty thousand* dollars, at California rates of interest. The exact figures read, $19,914.24. I have seen and added all the figures; and they have paid every dime of it *in one year*, besides parish-expenses of ten thousand dollars, and contributions to charities of more than five hundred dollars every three months. Are they not a noble people? There is no deduction to be made from an item of my statement. More than *thirty-two thousand dollars* have passed through our treasurer's hands in one year! "So then, brethren, we are not children of the bondwoman, but of the free."

It appeared, also, that thirty-eight lectures and addresses have been given by the minister of the Unitarian church here (none of them for the benefit of the parish, or any

Unitarian purpose), and that the net result was *eight thousand* dollars contributed to aid worthy public organizations in the city and state.

Was it not right, then, that we should keep the anniversary-Sunday as a day of rejoicing, — a "feast of ingathering at the year's end"? Was it not right that the church should be decorated profusely with flowers, and that fifteen bushels of roses (April 28, remember) should utter the joy of the crowded congregation to the eye, in harmony with the hallelujah-chorus from the "Messiah," through a choir enlarged for the occasion, to the ear?

And especially was it not right, after laying plans for a great deal of work during the year to come, that we should make *a thank-offering* for our redemption from such fetters of debt? We did. We took up a collection for the treasury of the Unitarian Association. We desired to be remembered in "Jerusalem, — the mother of us all." From our drained and almost collapsing purses, we send you five hundred dollars ($500) as our greeting at the commencement of a new parish-year, with love of the brethren undimmed by distance, with devotion to the good cause, and gratitude to God.

The prospects of Liberal Christianity will be brighter here henceforth. What is more important, *Christianity* is taking deeper root in the soil of the State. With a full and grateful heart, I assure you, in these times of moral separation, — the political judgment-day in America, — that California is *true to the cause of civilization.* She has lifted no hand of treason. She is devoted to the American Government; to Saxon order; to union with the East; to the American flag washed clean, and even if it is to hide no more treacherous threads of cotton in the warp. For this too, brethren and friends, let us thank God. Your brother in the faith, T. S. KING.

LETTER FROM WILLIAM HENRY CHANNING.

[The following letter from our Brother Channing was intended to be read to our friends at the Anniversary, but arrived too late.

He says in an accompanying note, "In this day of our nation's trial, I wish to prove that unchangingly I keep the star-spangled banner nailed to the mast-head. Never was I so proud and glad to stand under that flag. But I can assure you that the past six months have been a dark time for a thorough-going American — as, thank God! I am, in every pulse, nerve, and fibre — to be in a foreign land. I have had many a sore battle to fight: but all the better; for we have *won* them. Among them, I trust, is this business of the 'commissioners' from the 'Confederates.' A few weeks since, prospects looked black enough: but means have been taken to enlist the sympathies of members of Parliament; and, to my certain knowledge, Yancey's infernal slave-trade scheme, &c., have been fully exhibited before the Government. If these perjured traitors are recognized, it will be a monstrous outrage: I tell them all, that it will be a declaration of war against the republic of the United States of America.

"Ah, how glorious this resurrection of our nation is! Europe fairly stands astonished at our resistless energy. Republicanism has sprung from an abyss of shame to a height of honor once more. Dear James, I am light-hearted as a boy, and feel like shouting 'Hurrah!' at every step along the streets. Would that I had been at home! But I hope to come in a week."

We may, therefore, hope to see our Brother Channing soon with us.]

7, Montpelier Terrace, Liverpool,
May 18, 1861.

My dear friend, James F. Clarke.

Till this very week, I have hoped that I might be free to accept the invitation with which the American Unitarian Association have honored me, and to be present at some, at least, of the anniversary meetings. With my whole heart and soul have I longed to come; and nothing but the most imperative professional and private duties could prevent my coming.

Will you, then, express to the Officers and Committee of the Association my poignant disappointment and regret

that I cannot take part in their proceedings this season? Never so much as now should I rejoice to declare my glowing faith in the living realities of the heavenly Father; man, the child of God; Jesus Christ, God's well-beloved Son, first-born of many brethren, risen and glorified; the Christian Church, as a providential centre for the spiritual unity of our race; of heaven, as the home of humanity, new-born by death; the law of liberty and love, made one, as the coming kingdom of Heaven upon earth. Never have I felt so unreservedly one with the Unitarian communion of Christians; never so confident in hope, that, by God's blessing, we are to become the prophets and heralds of a new era of universal unity throughout the Christian Church.

Especially in this glorious hour of resurrection for the free republic of THE UNITED STATES, — that republic, whose ideal and form are the nearest approach yet made by man to a Christian commonwealth; that republic, born from the religious faith, matured by the civic virtues, consecrated by the heroic sacrifices, crowned by the peaceful triumphs, of our venerated ancestors; that republic, which, at the touch of traitor hands, has awakened in majestic energy, inviolate and invulnerable, to execute God's law of equal justice; that republic, which, redeemed, disinthralled, regenerate, shall speedily fulfil the aspiration of statesmen, the dream of poets, the vision of prophets, the hope of mankind, — in this solemn and glad hour of a people's new birth, how should I rejoice, as a Christian minister, amidst great congregations of fellow-worshippers, to invoke the guardianship and guidance of the Lord God omnipotent for our beloved native land!

God bless old Massachusetts! — fruitful mother, as she always has been, of Christian heroes.

God bless New England! — nursery, college, training-

ground, of free thought, free speech, free labor, free law, free will.

God bless the United States! — grand congress of exiles, and pioneers of freedom, from all nations of Christendom. May the sovereign people, by their august authority, so purely re-enact the "higher law" in a reconstituted republic, that our Commonwealth shall become, for ages, a NATION OF STATES, *made perfectly* ONE by the liberty of law and the law of liberty, — in deed and in truth, a Union of freemen, and of freemen only!

Yours in good hope,

WILLIAM HENRY CHANNING.

INDIA MISSION.

[The following letters will explain themselves. Mr. Dall hopes to be in London at the anniversaries there; leaving Calcutta on the 9th April. He is very happy at receiving Mr. Cress and Joguth Gangooly.]

UNITARIAN MISSION HOUSE,
Mr. J. F. CLARKE. Calcutta, March 22, 1861.

MY DEAR SIR, — Here I am, back to Calcutta again; and, as the mail leaves here this evening, I shall send you a few words, to say that my journey through India has been interesting; that I have received a very kind reception from Mr. Dall and from my dear mother. As you said, our meeting each other face to face will settle all the points that had been misunderstood. He is just as kind and affectionate to me as before. I shall stay here for the present, till it becomes necessary for me to live at a little distance from here; as my dear mother says she would not desert me, and let me live alone. God grant that I might find her always with me, as long as she lives! as I shall be

able to do her some good, and show her what Christian life is. . . .

We have a good school at our Mission House; and I shall speak of it, next time I write to you, more fully than now. The instruction we give to the pupils is secular and religious both. The teachers are all able, energetic young men; of whom also I shall speak by and by. With such a band of earnest workers, I trust our Mission will achieve great good, and be the means of bringing many into the knowledge of Him who is all in all, — even our God. I pray that God will enable your Association to work for him, not only at home, but here and other places.

Blessings of God be with you all!

Yours respectfully, J. C. G.

P.S. — I shall, of course, teach in the school for a certain hour daily, besides my other missionary works. I have found cordial reception from many young men here, and hope to do some good to them. May God prosper us!

UNITARIAN MISSION HOUSE,
85, Dhurrumtollah, Calcutta, 19th March, 1861.

To the Rev. JAMES FREEMAN CLARKE, Sec. A.U.A.

DEAR SIR, — Solomon says, "As cold waters to a thirsty soul, so is good news from a far country." I drank a glass of iced water last evening, and can testify to the gratification derivable from a glass of "cold water to a thirsty soul." May the news I am about to relate prove good in your estimation, and consequently as gratifying as did my glass of "cold water" in India!

I arrived here from Madras on Saturday evening, the 16th inst., and, having been eight days on the steamer, thought to obtain at least three days' rest; but was soon aroused from my dreams of rest by the Rev. C. H. A. Dall, who is never at rest himself, and expects every one else to

knock about as he does. On Sunday evening, the 17th, I was kindly asked by him if I would go to Chandernagore, and inspect a school there. I did not say, *No;* and was hardly willing to say, *Yes.* Just fancy me, not more than twenty-four hours landed, — a stranger to everybody, — and Mr. Dall starting me off twenty-four miles to visit a school! Well, off I started on Monday morning, and reached the school at about half-past twelve, P.M.; and I soon had reason to forget Mr. Dall's fancied want of pity. Pity! why, his heart must be full of it; yea, burning. But what is pity, without relief? Mr. Dall pitied, and then sent relief; and so would many an American Unitarian, if only permitted to behold the lovely sight which presented itself to view on my arrival, — one of the most pleasing scenes I have ever had the good fortune to behold. I had frequently heard, in Madras, that the Bengalese had a craving desire for knowledge: and the present was a fine opportunity of judging for myself; as the school was neither under missionary influence nor government endowment, but one which had originated from purely native benevolence. Here I found a hundred and sixty-three happy, laughing, *Hindoo-Unitarian* children, pleased — yea, delighted — to see a European come amongst them. The school, I was informed, had been organized only three months! There are 193 names on the rolls; five native teachers; and one head, who is Secretary to the School Fund: the latter gentleman was not present the day I visited. The school is divided into six classes, five English and one vernacular, as follows: —

1st Class,	5	boys	from	15	to	17	years of age.
2d „	8	„	„	12	to	14	„ „
3d „	26	„	„	9	to	15	„ „
4th „	24	„	„	8	to	10	„ „
5th „	62	„	„	5	to	8	„ „
6th „	38	„	„	4	to	6	„ „ vernacular.

The school opens daily at half-past ten, A.M.; and closes at three, P.M. I heard many of the boys read English; questioned them on what they read; and made them spell the most difficult words, and explain their signification. I conversed with the masters present, all of whom spoke good English. I found them firm in their belief of one true God, without an equal or second. They do not admit the miracles of the New Testament (and no wonder; for they have been glutted with miracles in pretence, to such a degree that the name "miracle" sounds something like "idol" to them); yet they admit that God is all-powerful, and could work miracles if he choose so to do: so that it is not the miracles which are doubted, but the authentication of them. To return: when nearly time to leave, I asked the boys if they could tell me why I came to them. One said, to "examine the school." I told them their masters examined them daily. One little fellow said, "The excitement." — "Yes," said I, "I am excited; but what with?" So, as the little Bengalese evidently expected me to answer my own question, I told them it was LOVE, and that love always showed itself in action, — not in words merely, but in deeds also. But not my love; it was the love of another, whom I begged to mention to them, — viz., Rev. Mr. Dall: it was he who had sent me; and did not that prove that he loved them? "Yes," from all. "By what special act has God manifested his love to you?" Here forty or fifty answers were given: one said, "Creation;" another, "Life;" and so on. I asked, "Has God ever sent any person to make known his will to mankind?" — "Yes: many good men have been sent to teach what is right." — "Who was the best Teacher that ever came?" Here I found that they knew not Jesus: "Brahma, Brahma, Brahma" (i.e., "God"), resounded through the school. I found they were not able to bear

strong meat, and I fed them with milk. "Whom does God love best, the white or the colored man?" — "The white man" (this, perhaps, was said as a compliment, to please me). "Give me some proof," said I, "that God loves me more than you." This put them to a nonplus. I asked, "If you take fire in your hand, what will it do?" — "It will burn." — "If I take fire in my hand, what will it do?" "Burn." — "If God loved me more than you, would he not prevent the fire from burning me?" — "Yes." — "If I fell into the water, and there were no help at hand, would God permit the waters to drown me in the same manner as many colored men have been drowned?" — "Yes." "Then it is evident, God, in these cases, loves the colored man equally with the white man. Now I will prove to you that God's favors are alike distributed to black and white. On whom does the sun shine, — on white men only? or on all nations?" — "Oh, yes!" as though they had caught a new idea: "the sun shines on all men." — "On whom does the rain descend?" — "On all men." — "But tell me: does the rain descend and the sun shine on bad as well as good men?" — "Yes, on all men," was again the reply. "What lesson should this teach us?" There was a silence. "Suppose the sons of a parent were absent from home; and the parent was continually conferring great favors on both obedient and disobedient, grateful and ungrateful, faithful and unfaithful; and that, after a long absence, the sons returned to their father's house; and the father knew all they had done and spoken during their absence: would the father then treat both alike?" — "No." "Must he not make some distinction between those who had been good and those who had been bad?" — "Yes." "Well, remember, children, the impartiality of God, in the distribution of his favors in this life, proves, beyond a doubt, that there must be an hereafter. The whole human

race is God's large family. Some are good, faithful, obedient children; some are bad, faithless, and disobedient. But the time will come when all the children will have returned home: many have gone already; many will go this day; we, too, must go when the Father calls. And then those who mourn now will rejoice; the blind will see, the deaf will hear, the dumb speak, the wicked be ashamed, and the good glad. If I never see you again, we shall see each other in the next world. May God bless you, children!" I then distributed a hundred and twenty-five "Sunday-school Gazettes," and different tracts and hymns, which Mr. Dall had furnished me with.

The boys being dismissed, the masters brought me some hard stones to make into bread. One said, "We are not Christians, sir."—"Nonsense!" said I. "Who was Christ?" "A good man," was the reply. "Are you a bad man?" "I hope, not." — "Are you a good man?" — "I hope to be one." — "Very well: when you become a good man, *and like the Christ*, you will be a Christian." — "What is the meaning of the word 'Christ'?" I replied, "'Messiah' in Hebrew, and 'Christ' in Greek, signifies 'Anointed' in English." — "We don't believe in miracles," said one. "You believe Christ to have been a good man, you say?" "Yes: the best man." — "A good man cannot tell a lie, can he?" — "No." — "Well, Jesus said he wrought miracles by God's power given unto him." — "By God's power?" said they. "Yes," said I. "He declares, 'I can do nothing of myself: 'tis the Father who doeth the works.'" We had much interesting conversation, which convinced me that frequent intercourse would make us of one heart and one soul.

Mr. Dall is preparing to leave Calcutta for England, and, ultimately, for his native land; leaving me in charge during his absence. I therefore need your sympathies, your prayers, and a little of your money. For the former

two, I am really avaricious: for the latter, I only ask as much as will enable me to live comfortably, — to support my wife and three dear little girls, all of whom I left at Banjalore in the Madras Presidency; so that I may have no hinderance, but be enabled to devote the whole of my time to the good of the American Unitarian Association's undertakings in India, during Mr. Dall's absence. I have brought two little boys with me to watch over me as my guardian angels, and to watch over them for this life, and that which is to come. I am, sir,

Your most obedient servant,

CHARLES CRESS.

FORTY QUESTIONS ABOUT THE WAR, AND ANSWERS TO THEM.

WHAT ARE WE FIGHTING FOR?

1. Are we fighting merely to keep Washington and Cairo?
2. Are we fighting merely to keep Southern troops out of the Free States?
3. Are we fighting merely to retake Fort Sumter?
4. When shall we retake it?
5. What shall we do with it?
6. What shall we do then, after we have retaken it?
7. Are we fighting only to retaliate?
8. How will injuring the Southerners benefit us?
9. Is retaliation Christian?
10. What else shall we do besides retaliating?
11. Can we conquer the South in the heats and fevers of this summer?
12. Are we sure we can conquer them next winter?
13. What will be the effect of a long war, on our commerce and on our morals?
14. What shall we gain by conquering the South?
15. Can we conquer them into loving obedience?

16. What is any other obedience worth?

17. Are we fighting to enslave our fellow-citizens?

18. Are we fighting to perpetuate slavery?

19. How can we free the slaves?

20. Will the masters consent?

21. If they do not consent, when will they ever be reconciled enough to us to yield our Government any obedience which will not cost us more to get and to keep than it is worth?

22. Do we want in our Union any States that can be kept in it only by other States' bayonets?

23. Will this war conciliate the Southerners?

24. Will any thing ever conciliate them into becoming really our fellow-citizens, but compromise?

25. What will be the result of new compromises to slavery?

26. Can we make the seceding States willing members of our Union?

27. Do we want any unwilling members of our Union?

28. Are we sure we can keep the seceding States in our Union, if they do not wish to be friends with us?

29. Will fighting them make them friends with us?

30. If they do not wish to be friends with us, what do we lose by letting them go out of the Union?

31. Will not depriving them of our Government's protection and patronage give them the best opportunity to find out how much these are worth?

32. May we not, otherwise, be obliged to let them go, sooner or later?

33. If we must let them go, how much blood is it best to shed?

34. Cannot the next Congress so amend the Constitution as to let them go?

35. Cannot the other States provide, by mutual pledges, against any further secession, without general consent?

36. If Jefferson Davis is in any danger of being conquered, is he not sharp enough to see it?

37. Will not this exhibition of our strength make him glad to make peace on reasonable terms?

38. What are we fighting about, that is worth fighting for?

39. Why should we fight any longer?

40. What are we fighting for?

Answers to the above Questions.

We are *not* fighting "merely to keep Washington and Cairo," but to keep a country for ourselves and our children; *not* "to keep Southern troops out of the Free States," but to keep our own States free, — to prevent slavery from swallowing up freedom altogether. We are *not* fighting "merely to retake Fort Sumter," but to prevent Boston, Philadelphia, and New York from being taken too.

For it is evident now that the intention of the conspirators was, not merely to go out of the Union, but to destroy the Union in going out. They had arranged their plans on the supposition that the Union would go to pieces in a general state of anarchy, and that the Northern States would then beg to be admitted into the Southern Confederacy on any terms. The plan was, to receive them all except the New-England States, which were to be "left out in the cold."

This appears not merely from their own declarations, and the general belief of the South, — not merely from the swift resignation of important and lucrative offices, civil and military, by multitudes of Southern men, who evidently had been made to believe that they were to lose nothing by it, — but especially by the way in which secession was accomplished. If the Southern States had merely wished to secede in peace, they would have tried to go out in the only peaceful and constitutional way, and in the only way which would leave the rest of the Union as an organized State behind them: they would have asked leave to go of the other States. Even in a business partnership, a man cannot go out without some consent of his fellow-partners: the partnership must be dissolved by mutual consent. The Southern conspirators treated the Union as of less stability than a commercial partnership:

they assumed the right to go out whenever they chose, and to take whatever they chose with them.

Now, this was striking a blow at the national life. Had it been submitted to, the nation would have been destroyed, as they hoped and expected it to be. They had reason to expect it. They saw the whole North divided by politics: they knew the past subservience of the North. They did not know — no one knew — what an incalculable current of latent patriotism was flowing through all hearts.

If, therefore, it is right for a man to defend his life when threatened, it is still more right for the nation to defend its life. I may choose to submit to an assassin, and to let him kill me; but I have no right to let him kill our nation, the mother of us all. The heroic instinct, which causes so many noble hearts to rush to the rescue of their common country, is a true one.

There are only three possible views to take concerning the right and the wrong of war. These are, (1) All wars are right; (2) No war is right; (3) Some wars are right, and some wrong. The first view is taken only by savages; the second is taken only by non-resistants; the third is the view taken by the immense majority of Christian men in all ages, and is, as I believe, the only true view. And if some wars are right, — if any war is right, — then a war to preserve from utter destruction the best form of government ever given to man must be not only right, but holy and good.

The questioner asks, "Are we fighting to retaliate?" and "Is retaliation Christian?" We need not wish to retaliate: we need not desire to do any harm to Southern men, beyond what war makes necessary. The spirit of this war involves not any thing of revenge, not any thing of hatred. Let our nation be saved, and we can say to them, "Go in peace." Many of us would have consented

to their going, if they had asked the consent of the nation in the only right way.

The questioner refers to slavery, and asks, "How can we free the slaves?" That question is arranging itself very rapidly. The simple words, "contraband of war," have already freed hundreds: the sterner words, "war-power of the United States," may, at any time, free all the slaves in any State. This much is certain: That the people recognize slavery to be the root of all our woe; and they see, that, if slavery continues as it is, we may have to fight the whole war over again. The people are determined that this shall not be; that the present war shall settle for ever the question of disunion. Then we must have some guarantees against future secession, rebellion, and treason: the only possible guarantee is the emancipation of the slaves, — at least, in the Northern Slave States. At the end of the war, we shall probably emancipate, at the expense of the Union, the slaves in all the States which remain loyal, — Missouri, Kentucky, Maryland, Delaware, Eastern Tennessee, Western Virginia: in the disloyal parts of Tennessee, Virginia, and North Carolina, they will probably be emancipated before, by the simple fact of war.

The questioner lays great stress on the fact that we cannot, even if we conquer, hold the States which are unwilling to be held. After the question is decided, whether the United States is an organized nation or only an unorganized mob, we may arrange the conditions upon which any State may be allowed to go. But the other question is to be settled first; and, in the present state of Southern opinion and feeling, it can only be settled by war.

Bad as war is, there is something worse. Anarchy is worse; slavery is worse; disunion and disintegration of a noble nation is worse. If these can be hindered by war, then war becomes necessary and right.

O. J. FERNALD.

THOMASTON, May 14, 1861.

DEAR SIR, — Tidings of the sudden death of our beloved pastor, Rev. O. J. Fernald, doubtless have borne to you the sorrow that could not fail to fill the heart of every one to whom he was known. Although for many months his pallid cheek and failing voice had warned his anxious friends that he could not long remain with them, his unremitting labor and unfaltering activity had disarmed their fears, and left them totally unprepared for this great affliction: *how* great an affliction, only those can fully realize who have lived, like his own people, under the beneficent influences of his pure and beautiful nature; who have, like them, been the centre of his interests, the object of his cares, his hopes, his labors. From his gentle and unobtrusive disposition, the extent of his usefulness was little known beyond our immediate vicinity. But here all the highest interests of the community suffer from his loss: for not alone within the circle of his parish are the fruits of his mission visible, in clearer, broader views of Christian truth, in higher appreciation of the true uses of life, in kindlier and more genial social intercourse; but they become every day more apparent in the softened asperities of differing faiths, the awakened inquiries into the origin and nature of those differences, and a more earnest search for the unadulterated elements of Christian doctrine. In the cause of education, his efforts were rounding into full fruition in the schools systematized, the general interest aroused, antagonistic opinions harmonized, and a future of success brightly dawning. Yet, with all his earnest activity, his exhausting efforts were zealous only in the cause

of that lofty faith which was in him so clear, so firm, so broad, that it seemed reflected in a self-poise, which the forces of sectarian animosity could not move. So gentle, so self-abnegating, was his way of life, that every day's experience seemed but to breathe the prayer, "Lord, what wouldst thou have me to do?"

If this should seem the too partial estimate of devoted friendship, it were needful only for you to have walked the streets of our quiet village when the tidings of his approaching death fell like a sudden terror upon the hearts of this community. The sad and tearful faces of our citizens carried conviction with them, that his flock *alone* would not mourn for him.

The flags at half-mast told that his lovely spirit had passed to the "better land." The long procession of stricken neighbors and friends, bearing to his desolated home the prison from which it fled; the little church round which his memory lingered, draped by loving hands in the sable emblems of bereavement; the eager offerings of floral treasures, that the flowers he had loved so passionately might cover the couch of his last repose; the solemn tones of his lifetime friend* who had walked by his side from boyhood, as it broke the deep stillness with the touching and eloquent story of his life, and that life's consecration to the Master's service, — told of the spirit's veneration, the heart's true affection. The two thousand assembled to manifest their respect for his memory, the long line of Masonic brothers bearing him to his place of rest, gave full assurance that his life-mission had not been in vain. And albeit it may seem to us that he was taken untimely from the midst of his labors, with his hand but

* Rev. Mr. Reynolds, Concord, Mass.

just stretched forth to the harvest, yet was his life full-orbed.

"A Christian cannot die before his time:
The Lord's appointment is the servant's hour."

May this signal from the hand of God be recognized by this people of his servant's charge! Here, far from the assisting influences of his brethren in the faith, in the freshness of his early manhood, he planted this, his first vineyard of the Lord. Here he loved and labored, hoped and prayed; and though the blight of death has passed over its fairest branches, and laid low its strong supports, let us hope that it will yet bear testimony that this consecrated life was not spent for it in vain. It may not be inappropriate to close this slight memorial of our lamented friend and teacher with an extract from a letter of his beloved and revered pastor, Dr. Robbins, who writes: "I had great esteem for Mr. Fernald as a man, and especially as a Christian minister. The last time I saw him, we had a long conversation; and I was highly gratified and impressed by the earnestness and positiveness of his faith in the Lord Jesus Christ, our blessed Redeemer."

Yours respectfully and truly, A. M. K.

WRITTEN FOR THE FUNERAL SERVICES OF REV. O. J. FERNALD.

Thou servant of the Lord,
Who lived to do his will;
Whose loftiest thought, whose highest aim,
Was loving, serving still, —

Entered upon the rest
That "His belovèd" see,
Thy labors o'er, thy victory won,
Henceforth 'tis well with thee.

But, oh! for us who mourn
The faithful guide and friend,
How can the o'erburthened heart but bid
Grief's sacred tears descend?

For thine enfranchised soul,
From earth-born fetters free,
We weep not; but the loved and left
Are fain to yearn for thee. A. M. K.

EXTRACT FROM A TRACT ON "EMANCIPATION," BY REV. WM. E. CHANNING, D.D.; PUBLISHED IN 1840.

If slavery, that brand of discord, were taken away, the peculiarities of Northern and Southern character would threaten little or no evil to the Union. On the contrary, these two grand divisions of the country, now estranged from each other, would be brought near, and, by acting on and modifying one another, would produce a national character of the highest order. The South, with more of ardor and of bold and rapid genius, and the North, with more of wisdom and steady principle, furnish admirable materials for a State. Nor is the union of these to a considerable degree impracticable. It is worthy of remark, that the most eminent men at the South have had a large infusion of the Northern character. Washington, in his calm dignity, his rigid order, his close attention to business, his reserve almost approaching coldness, bore a striking affinity to the North; and his sympathies led him to choose Northern men very much as his confidential friends. Mr. Madison had much of the calm wisdom, the patient, studious research, the exactness and quiet manner, of our part of the country, with little of the imagination and fervor of his own. Chief-Justice Marshall had more than these two great men of the genial, unreserved character of a warmer

climate; but so blended with a spirit of moderation, and clear judgment, and serene wisdom, as to make him the delight and confidence of the whole land. There is one other distinguished name of the South, which I have not mentioned, — Mr. Jefferson; and the reason is, that his character seemed to belong to neither section of the country. He wanted the fiery, daring spirit of the South, and the calm energy of the North. He stood alone. He was a man of genius, given to bold, original, and somewhat visionary speculation; and, at the same time, a sagacious observer of men and events. He owed his vast influence, second only to Washington's, to his keen insight into the character of his countrymen and into the spirit of his age. His opponents have set him down as the most unscrupulous of politicians; but one merit, and no mean one, must be accorded to him, — that of having adopted early, and of having held fast through life, the most generous theory of Human Rights, and of having protested against slavery as an aggravated wrong. In truth, it is impossible to study the great men of the South, and to consider the force of intellect and character which that region has developed, without feelings of respect, and without the most ardent desire that it may be free itself, by any means, from an institution which aggravates what is evil and threatening in its character, which cripples much of its energy, which cuts it off from the sympathies and honor of the civilized world, and which prevents it from a true, cordial union with the rest of the country. It is slavery which prevents the two sections of country from acting on and modifying each other for the good of both. This is the great gulf between us; and it is constantly growing wider and deeper in proportion to the spread of moral feeling, of Christian philanthropy, of respect for men's rights, of interest in the oppressed.

BOOKS RECEIVED

Since our last Notice.

Christ in the Will, the Heart, and the Life: Discourses by A. B. Muzzey. Boston: Walker, Wise, & Company, 245, Washington Street. 1861.

It is pleasant to read a volume of sermons by any one of our friends, which he has written and preached in the regular course of parish duty. This lets us into the inner life of the society; shows us what the church was then thinking about and doing, and in which direction the minister was trying to lead them. Such sermons are usually more practical than speculative; direct in tone; unadorned in style, — or, at least, having no ambitious ornaments, but those which come naturally, called up by the occasion; and, coming from the heart, go to the heart again.

Such is the volume of our Brother Muzzey, just printed. We have read some of the sermons, and have looked through all of them. The thoughts are good and useful thoughts, and often expressed in a striking and suggestive manner. We cannot but think that such preaching must be a useful element in any community.

Another Letter to a Young Physician; to which are appended some other Medical Papers. By James Jackson, M.D. Boston: Ticknor & Fields. 1861.

All those who have the privilege of knowing Dr. Jackson hold his image and character reverently and lovingly in their thought, as the type of benevolent wisdom. Every thing he chooses to say, all he is willing to write, is received with that spirit of respectful deference, of affectionate prepossession, which adds immensely to the good effect of good and wise words. Those who feel it a duty to read the New Testament with a cold impartiality — with an activity of the critical and negative intellect — will listen to their wise physician, their favorite teacher, their political oracle, with the activity of the receptive intellect alone. And so, in the case of a man like Dr. Jackson, the love and consenting interest, which have gathered around his path during fifty years, enable him to be useful in a tenfold degree. That path has led him through the streets of Boston to numberless homes, and in every home to many hearts. He has been the good physician, of whom how many may say, —

"I have laid on the sick man's bed,
Watching for hours for the Leech's tread,
As if I deemed that his presence alone
Had power to bid my pain begone;
I have listed his words of comfort given,
As if to oracles from Heaven;
I have counted his steps from my chamber-door,
And blessed them when they were heard no more"!

It is not necessary to recommend any thing written by Dr. Jackson. The tone of this book, like the tone of all he says and writes, is of that fulness of peace born of large experience and right aims.

Christian Ambition: a Sermon occasioned by the Death of Rev. Nathaniel Gage. Preached before the First Congregational Society in Ashby, Mass. By JOHN A. BUCKINGHAM. Cambridge. 1861.

A tribute to a good man. We extract from it the following passage describing the character of Mr. Gage: —

"'His spirit was eminently that of the Beatitudes.' Indeed, he was 'twice blessed;' for, in aiming to lead others to the fountain of sacred joy, his own affections took in deep draughts of the holy inspirations of meekness, purity, and peace. He was no lover of controversy. Possessing decided opinions of his own upon the great themes that have exercised all thinking minds in all ages of the Church, he never sought to impose them presumptuously upon others; nor did he wander from the way to attack opinions with which he did not sympathize. Consequently, those who may have thought they differed from him never failed to respect his individuality, and yielded to him their unsolicited and heartfelt confidence and esteem. Omitting none of the sterner admonitions of righteousness and truth, he ever brought to his hearers the lessons he had gathered from Scripture and meditation, in the spirit of kindliness and wisdom; never impairing the force of his counsels by extravagance or sarcasm or useless personality; thus disarming opposition of its insincere excuses, and sending it away burdened with conviction that left no room for retaliation.

"In his pastoral relations, all who have ever enjoyed his conversation will remember the exuberance of his sympathies, which forbade all uneasiness or unwelcome restraint in his presence. He was ever cheerful and gladsome in his feelings, sincere and earnest in his demeanor; and, free to talk with whoever sought his counsel, both young and old acknowledged the winning power of his character, and looked upon him as upon a long-tried and intimate friend. In the chamber of the sick, at the bedside of death, and in the house of mourning, you can testify to

the readiness with which he responded to every call of human necessity, longing, and hope. He never projected a shadow when he entered the houses of his parishioners, and he always left a ray of comfort and of peace lingering upon the threshold when he departed.

"In the public ministrations of the sanctuary, and in the teachings of the Sunday school, his diligence was unflagging. He never sought to avoid any responsibility, but was willing always to spend and be spent in the service of God and Christ and his fellow-men. His modesty often induced him to distrust his own capacities; and probably prevented him, as a preacher, from rising to that height of distinction which his natural abilities and his early acquirements seemed to foreshadow. Those who knew him in his academical and professional preparation considered him as being among the foremost in their ranks, and likely to win the most brilliant rewards of success; but his inherent self-distrust caused him to walk in less conspicuous ways, — 'along the cool, sequestered vale of life.' He was called to minister in various places, and always did so with acceptance. It is not unlikely, however, that the instability of his professional experience was prejudicial to that scholastic application, and that methodical habit of study, that would have secured for him a wide and permanent reputation among intellectual men. While an overweening self-conceit enables some to secure a place in the world's regard, which neither their talents nor their attainments justly authorize, it is seemingly a misfortune that a lack of self-confidence should sometimes prevent the development of true merit, and fail to win from popular acclaim the reward which justly belongs to it. And yet, while the possessors of the one are soon forgotten, because their influence is only superficial, the modest and the unassuming pass away with regret, and their character remains an abiding influence in the memory of society.

"Our departed friend was not void of ambition; but it was his highest aim and his strongest desire to be useful in the world. And if success in the attainment of one's purpose, conscientiously formed and devotedly pursued, be rightfully considered a reward, though the plaudits of the multitude did not follow his effort, and the newspapers did not reiterate his praise, then most surely our brother had his reward. He was not belittled by the senseless approval of a superficial public taste and sentiment; but it was his crowning victory to win friends and admirers and confidants by his sincerity, his kindliness, his single-heartedness, his goodness, — those graces which come not so much by scholastic culture as they are the gifts of the Spirit to them which love the Lord. It may well be said of him, as indeed it has been said, that in all his relations he was a Christian gentleman; and, as a preacher and minister, it was his purpose, as it was his reward, to 'allure to brighter worlds, and lead the way.'"

INTELLIGENCE.

Rev. Silas Farrington, formerly of Concord, N.H., having accepted the unanimous call of the society in East Bridgewater to become their pastor, was installed on Wednesday, May 15. The services commenced with selection from the Scriptures and a prayer by Rev. Joseph H. Phipps of Kingston; the sermon was preached by Rev. Chandler Robbins, D.D., of Boston; Rev. Calvin Lincoln of Hingham offered the installing prayer; the right hand of fellowship was given by Rev. John J. Putnam of Bridgewater; the address to the people, by Rev. James Freeman Clarke; and Rev. Edward H. Hall of Plymouth offered the concluding prayer.

Rev. Charles Babbidge of Pepperell, Mass., and Rev. Augustus Woodbury of Providence, R.I., are both absent from their parishes, serving as chaplains for the volunteers who first went, at the call of the President, to defend the national capital. Mr. Babbidge is with the Sixth Massachusetts Regiment, which left Boston on Tuesday, the 16th of April, and passed through Baltimore on the 19th; and Mr. Woodbury, with the First Rhode-Island Regiment, which left Providence on Saturday, April 20.

Mr. Daniel S. C. M. Potter was ordained as pastor of the society in West Bridgewater on Wednesday, May 8. The introductory prayer was offered by Rev. G. G. Withington of Easton; Rev. J. W. Dennis, pastor of the Universalist Society in Stoughton, read appropriate selections from the Scriptures; the sermon was preached by Rev. E. S. Gannett, D.D., of Boston; Rev. Calvin Lincoln of Hingham offered the ordaining prayer; Rev. C. H. Brigham of Taunton gave the charge; Rev. C. C. Hussey of North Easton, the right hand of fellowship; Rev. J. J. Putnam of Bridgewater, the address to the people; and Rev. J. Crehore, pastor of the Universalist Society in Abington, offered the concluding prayer.

Rev. William A. Whitwell has resigned the charge of the society in Harvard, Mass.

Mr. Gerald Fitzgerald, a graduate of the Cambridge Divinity School in the class of 1860, having been appointed chaplain of the Webster Regiment of Massachusetts Volunteers, was ordained as an evangelist on Wednesday evening, May 29, at Divinity-Hall Chapel, Cambridge. The following was the order of services: Introductory prayer by Rev. William Newell, D.D., of Cambridge; reading from the Scriptures by Rev. Benjamin F. Bailey of Dedham; ordaining prayer by Rev. Convers Francis, D.D., of Cambridge; charge by Rev. George R. Noyes, D.D., of Cambridge; right hand of fellowship by Rev Charles Noyes of Brighton; and concluding prayer by Rev. Daniel Bowen of Hingham.

Mr. John Savary, a graduate of the Cambridge Divinity School in the Class of 1860, was ordained as pastor of the Society in Newtonville, Mass., on Wednesday, June 5. Rev. Edward J. Young, of Newton Corner, offered the invocation, and read selections from the Scriptures; the sermon was preached by Rev. James Freeman Clarke, of Boston; Rev. George R. Noyes, D.D., of Cambridge, offered the ordaining prayer; the charge was given by Rev. George W. Bartlett, of Cambridge; and the right hand of fellowship, by Rev. William H. Savary, of West Newton.

Rev. Warren H. Cudworth of East Boston has been elected chaplain of the First Regiment of Massachusetts Volunteers; which is one of the six regiments from this State enrolled for three years' service.

Rev. A. S. Ryder, formerly of Hubbardston, Mass., has accepted an invitation from the Benevolent Fraternity of Churches, to take charge, for one year, of the society at Washington Village, South Boston.

Rev. Octavius B. Frothingham has declined the call to become the pastor of the Second Unitarian Society in Brooklyn, N.Y.

Rev. Samuel A. Smith of West Cambridge has declined the invitation of the Barton-square Society, Salem, to become their pastor.

ACKNOWLEDGMENTS.

1861.				
April	25.	From	Rev. John Cordner, for books sold in Montreal	$16.76
,,	,,	,,	Society in Taunton, as their annual contribution	50.00
,,	27.	,,	Society in Manchester, N. H., for Monthly Journals	17.00
,,	30.	,,	Society in Petersham, for Monthly Journals	20.00
,,	,,	,,	scattered subscribers to Monthly Journal in April	48.30
,,	,,	,,	sale of Tracts	5.12
May	3.	,,	Society in New Bedford, for Monthly Journals, additional	15.00
,,	8.	,,	Rev. G. G. Channing, for subscriptions to Monthly Journal in Brooklyn, Conn.	9.00
,,	,,	,,	Rev. Dr. Gannett's Society, Boston, as their annual contribution	507.00
,,	9.	,,	Walker, Wise, & Co., on account of books sold	91.56
,,	13.	,,	Society in Taunton, additional (in all, $88)	38.00
,,	,,	,,	Society in Somerville, as a donation	23.50
,,	20.	,,	Society in Eastport, Me., as a donation	22.50
,,	21.	,,	Rev. Dr. Hedge's Society, Brookline, as a donation	110.81
,,	,,	,,	Society in Belfast, Me., for Monthly Journals	19.33
,,	,,	,,	Society in Brookfield, for Monthly Journals, on account	6.00
,,	23.	,,	Dea. James Draper, Wayland, as a donation	10.00
,,	,,	,,	a lady in Wayland, as a donation	1.00
,,	24.	,,	Rev. Fred. Hinckley's Society, Lowell, as a donation	55.00
,,	25.	,,	Society in Beverly, as their annual contribution	65.00
,,	27.	,,	Rev. Dr. Hall's Society, Providence, R.I., as a donation, additional (in all, $220)	120.00
,,	,,	,,	Rev. Dr. Newell's Society, Cambridge, as a donation $40.00 for Monthly Journals 36.00	76.00
,,	,,	,,	a friend, through Rev. Dr. Newell, for Book Fund $20.00 for general purposes 20.00 for India Mission 10.00	50.00
,,	,,	,,	Rev. Dr. Hall's Society, Providence, for Monthly Journals, additional	6.00
,,	28.	,,	Rev. E. B. Willson's Society, Salem, for Malden Society $25.00 for Kalamazoo Church 28.00	53 00
,,	29.	,,	Society in Fitchburg, as a donation	34.00
,,	,,	,,	Rev. Dr. Hill's Society, Worcester, as their annual contribution	84.00
,,	,,	,,	Society in Troy, N.Y., for Monthly Journals	12.00
,,	30.	,,	Rev. Fred. Hinckley's Society, Lowell, for Monthly Journals, additional	4.00
,,	,,	,,	Society in Sudbury, for Monthly Journals	6.00
,,	31.	,,	Rev. W. H. Cudworth's Society, East Boston, for Monthly Journals	60.00

CANDIDATES FOR SETTLEMENT.

This list will be corrected monthly. Brethren desiring their names entered, or address changed, will please indicate the same to the Secretary of the A. U. A.

The * affixed to the word "Boston" indicates the address, — "Care of American Unitarian Association, Boston."

Preachers.	Address.
Stephen Barker	Concord, Mass.
William M. Bicknell	Harrison Square.
Geo. Bradburn	Athol.
F. L. Capen	Care of Barnard Capen, Esq., Boston.
William Cushing	Clinton.
J. H. Fowler	Cambridge.
William Ware Hall	Providence, R.I.
Lyman Maynard	Milford, Mass.
D. C. O'Daniels	Richmond, N.H.
John Orrell	Sandwich.
George Osgood	Kensington, N.H.
J. M. Peirce	Cambridge.
Thomas H. Pons	Boston.*
James Richardson	Boston.*
Charles Ritter	Care of "Christian Inquirer," New York.
Charles Robinson	Groton.
Ed. G. Russell	Cambridge.
George W. Stacy	Milford.
Augustus Steinhart	Cambridge.
Livingston Stone	Cambridgeport.
Wm. Law Symonds	Boston.*
L. G. Ware	Boston.*
Daniel S. Whitney	Southborough.
William A. Whitwell	Harvard.
George A. Williams	Deerfield.
Samuel D. Worden	Lowell.
William C. Wyman	Brooklyn, N.Y.

NOTICE. — It was our intention to give the readers of the Monthly, in the June number, a full report of the proceedings at the annual meeting of the Association; and its publication has been delayed on this account. Unforeseen circumstances have prevented the accomplishment of this plan, and the report will appear in the July number.